THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"If ye love me, keep my commandments."—JOHN XIV: 15.

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EVIDENCES OF THE BOOK OF MORMON.

SOME EXTERNAL PROOFS OF ITS DIVINITY.

PART III.

THE LANGUAGE OF THE RECORD.

By the word Lamanites, as previously used, we mean the descendants of those who destroyed the Nephite nation, and who occupied this continent at the time of the first coming of the Spaniards. We do not confine it, as is sometimes done, to the wild tribes of the mountains, but include therein the Mexicans and Peruvians, the Toltecs and Aztecs, indeed all the native races of this vast land. With regard to these traditions we desire to draw attention to two points: one, that they were strongest among the cultivated races who recorded their history by hieroglyphics, by paintings, or by some equivalent; the other, that the further we go back the clearer these traditions become; mixing them with the idea of the Catholic monks and friars only made them muddy. Hence the earlier Spanish writers give the better and more surprising account of what the natives believed, both with regard to their faith and their history, and from these earlier writings come the strongest proof that the Book of Mormon is an authentic history of the peoples of ancient America. As the years wore on, Catholic and Lamanite traditions become so intermixed in the writings of the Spanish historians that it is difficult, if not impossible, to separate the one from the other or to decide what is taken from the sacred books of the aborigines and what from the Bible of the Europeans.

Beltrami, in his letters, gives a lengthy account from his own experience, of what habitually took place when an Indian died. The widow, and afterwards others, addressed the deceased in terms of endearment and sorrow, and from the questions put to him it seems as if they must have had a more or less clear idea of the pre-existence of spirits. One said: "Why is there silence now on those lips, which lately spoke a language so

energetic and expressive! *You are gone to the place where you existed before coming to these countries*, but your glory will remain with us forever." Another said, "Alas! alas! alas! that form which was viewed with such admiration, is now become as inanimate as it was three hundred winters ago. But you will not be forever lost to us, *we will rejoin you in the supreme region of spirit*, etc. Meanwhile, full of respect for your virtues and your valor, we come to offer you a tribute of kindness; your body shall not be exposed in the fields to beasts of prey, but we shall take care that it, like yourself, shall be gathered to your forefathers."*

So wonderfully did the traditions of the natives of what took place in the antediluvian world agree with the Bible accounts of these same events that Lord Kingsborough came to the conclusion that they were acquainted with the book of Genesis. He writes: "I cannot fail to remark that one of the arguments which persuades me to believe that this nation descends from the Hebrews is to see the knowledge they have of the book of Genesis." That the ancient Nephites possessed numerous copies of this book and also of all the books of Moses is stated with great plainness in several passages in the Book of Mormon.†

We will now submit the testimony of various authors to show that the Indians were acquainted with the history of the creation of this earth, and with many of the events that took place in the earlier ages of man's existence upon its face. It must be remembered that these traditions do not all apply to one tribe or to the people residing in one section of the country, but they are found among widely separated people, some having much clearer recollections of the history of their far distant forefathers than others.

We must warn our readers not to expect that Bible names, or the names by which English speaking people know the ancient Bible worthies are to be found in the traditions of Peru, Mexico, Yucatan or elsewhere. To expect it would be very absurd. Occasionally we find a strong resemblance to the original Hebrew name, but generally names have been changed with the various languages, and those given to certain characters in Peru have no resemblance to the names given to the same individuals in Mexico; they resemble each other no more than they resemble the same persons' names in English, French or German. Yet "South America had five cities with names identical with cities in Asia Minor and North Africa. This could hardly be accidental."‡

Regarding the traditions of the Mexicans, Lord Kingsborough writes: "It is impossible on reading what Mexican Mythology records of the war in heaven, and the fall of Zontemoque and other rebellious spirits; of the creation of light by the word of Toncatlecutli, and of the division of the waters; of the sin of Yzclacolinhqui, and his blindness and his nakedness; and of the temptation of Suchequecal and her disobedience in gathering roses from a tree, and the consequent misery and disgrace of herself and

* "Discovery of the Source of the Mississippi."

† See 1 Nephi, 5: 10-19; Alma 37: 3-12; 63: 11-13; Helaman 3: 15, 16.

‡ "Bricks from Babel," by Julia McNair Wright.

all her posterity, not to recognize scriptural analogies. But the Mexican tradition of the deluge is that which bears the most unequivocal marks of having been derived from a Hebrew source. This tradition records that a few persons escaped in the Ahuehueti, or ark of fir, when the earth was swallowed up by the deluge, the chief of whom was named Palecath of Cipaquetona: and he invented the art of making wine; that Xelua, one of his descendants, or at least one of those who escaped in the ark, was present at the building of a high tower, which the succeeding generation constructed with a view of escaping from the deluge, should it again occur; the Tonoatlecutli, incensed at their presumption, destroyed the tower by lightning, confounded their language and dispersed them; and that Xelua led a colony to the New World.*

Brasseur de Bourbourg† gives the following grand and touching Quiche‡ tradition of the creation of man. Strange as are some of its parts it certainly bears a closer resemblance to the truth than do most of the traditions on this subject found among uninspired races. It relates that the persons of the Godhead having counseled regarding the creation of more perfect man, on the fourth attempt succeeded so that "Verily, at last, did the gods look upon beings who could see with their eyes and handle with their hands and understand with their hearts; grand of countenance and broad of limb, the four lives of our race stood up under the morning star—sole light as yet of the primeval world—stood up and looked. Their great clear eyes swept rapidly over all; they saw the woods and the rocks, the lakes and the sea, the mountains and the valleys, and the heavens that were above all; and they comprehended all and admired exceedingly. Then they returned thanks to those who had made the world, and all that therein was: We offer up our thanks twice—yea, verily, thrice; we have received life, we speak, we walk, we taste, we taste and understand, we know both that which is near, and that which is far off, we see all things, great and small, in all the heaven and earth. Thanks, then, Maker and Former, Father and Mother of our life, we have been created, we are."

Boturini says: "There is no Gentile nation that refers to primitive events with such certainty as the Indians do. They give us an account of the creation of the world, of the deluge, of the confusion of languages at the Tower of Babel, and of all other periods and ages of the world, and of the long peregrinations which their people had in Asia, representing the specific years by their characters; and in the Seven Conejos (rabbits) they tell us of the great eclipse that occurred at the death of Christ our Lord."

Regarding the Aztec Eve, Father Sahagun says: "This woman was the first who existed in the world, and the mother of the whole human race;

* "Mexican Antiquities," Vol. VI, Page 401.

† Brasseur de Bourbourg, Charles Etienne, born in Bourbourg, France, 1814, died 1874. A French clergyman, ethnologist and author who spent many years in Canada, the United States, Mexico and Central America studying Indian antiquities and ancient manuscripts. In 1864 he was appointed archæologist to the French scientific expedition in Mexico.

‡ The dominant Indian race of Peru at the time of the Spanish conquest.

who was tempted by the serpent who appeared to her in the terrestrial paradise, and discoursed with her, to persuade her to transgress the command of God, and that is likewise true, that after having committed sin, etc., she bore a son and a daughter at the same birth, and that the son was named Cain and the daughter Calmana; and that afterwards she brought forth at a second birth, Abel, and his sister Delborah, so that she bore them by twin births."

One painting* appears to allude to the passage (Genesis. ch. iii.) "I will put enmity between thee and the woman," etc., "as, in fact, the seed of the woman appears to be there in the act of bruising the head of the serpent with a staff, whilst the latter has bitten, and is holding in his jaws the foot of his adversary." One commentator remarking on this Ms. writes, that "it contains some ancient traditions evidently derived from the Old Testament, and tending to prove the Indians were at least acquainted with that portion of it designated the Pentateuch."

"The fact of the Mexicans recording both in their painting and songs, the Deluge, the building of the tower of Babel, the confusion of tongues and the dispersion, etc., being generally admitted by Spanish writers on America, it is almost unnecessary to give the authority of any particular author, to prove what no one will deny; since Gomara in his 'History of the Indians,' describing the conference of Nicaragua with Gil Goncales and the Calezcaster introduces this chief as putting a variety of questions to the Spaniards." Gomara's† words are: "Nicaragua, who was so acute and skilled in the knowledge of the rites and antiquities of his own countrymen, had a long conference with Gil Goncales, and the ecclesiastic. He inquired if the Christians were acquainted with the great Deluge, which had swallowed up the earth, men and animals, etc.; and whether the earth was to be revolutionized, or the firmament to remove? When and how the sun, moon and stars would be deprived of their light? What was the honor and reverence due to the triune God, etc.; where souls go after death, and what would be their occupation, etc."

Regarding the antediluvian world and the Deluge, Prof. Short, in his "North Americans of Antiquity," page 238, quotes from the native writer, Ixtellxochitl, as follows: "It is found in the histories of the Toltecs, that this age and first world, as they call it lasted seventeen hundred and sixteen years; then men were destroyed by tremendous rains and lightnings from the sky, and even all the land, without exception of anything, and the highest mountains were covered up and submerged in water 'caxolmoletlti' or fifteen cubits, and here they add other fables of how men came to multiply from the few who escaped from this destruction in a toptlipetlacali, this word signifies a close chest.‡

* Lesser Vatican Ms., page 48.

† "History of the Indians."

‡ There is a remarkable agreement between this writer's statements and the book of Genesis. The height to which the waters of the Deluge are said to have risen is exactly the same. The time from the fall to the flood only differs sixty years, possibly only five, if the statement in the Book of Doc. and Cov. regarding Enoch (Sec. 107: 48, 49), lengthens the chronology.

Torquemada writes that the Indians of Cuba assert, when first their countrymen settled in that island, an old man knowing that the deluge was about to happen, built a large ship, in which he embarked with his household and many animals, and that he despatched from thence a crow, which did not return, but stayed to prey upon the dead carcasses, and that he afterwards sent a dove, which came back cooing, and bringing a leafy branch which resembled a hop, but was not one, on which he quitted the ship and made wine of mountain grapes, and became drunk, and having two sons, one of them laughed and said to the other, 'Turn him into jest' but the other reproved him and covered his father, who, having slept off the effects of the wine, and knowing the impudence of his son, cursed him, and pronounced a blessing on the other, and from the former* the Indians of these countries were descended.

Las Casas affirms that the Guatemalians had a knowledge of the flood and a prophecy of the end of the world. The first they called a flood of many waters, the other was to be one of fire. They held that certain persons who escaped from the deluge, populated their land; these were called the Great Father and Great Mother.

Proceeding to times nearer their own, Lord Kingsborough states that "A very remarkable representation of the ten plagues which God sent on Egypt, occurs in the eleventh and twelfth pages of the Borgian Ms. Moses is there painted, holding up in his left hand his rod, which became a serpent; and, with a furious gesture, calling down the plagues upon the Egyptians. These plagues were frogs, locusts, lice, flies, etc., all of which are represented in the pages referred to; but the last and most dreadful were the thick darkness which overspread Egypt for three days, and the death of the first-born of the Egyptians.

"The curious symbol of one serpent swallowing up others, likewise occurs in the nineteenth page of the same Ms. It is not extraordinary that the Mexicans, who were acquainted with one portion of the exodus—that relating to the children of Israel journeying from Egypt—should also not have been ignorant of another."

The natives also had an account of a divinely led journey of their ancestors, during which they were fed with bread from heaven, and with water drawn from a rock. Some writers suppose that this painting refers to the exodus from Egypt under Moses, others to some later migration, when the people passed over to America; but we incline to the former idea, as no such manifestations of divine care are recorded by writers in the Book of Mormon in the history of the journey of either the Jaredites or Nephites. At any rate they were acquainted with some of the incidents of the Mosaic exodus. Lord Kingsborough draws attention, that "A curious feature of identity in the Hebrew and Aztec migration, is with reference to Miriam who, under the name of Chimalman, was shut out several days from the Aztlan camp, in consequence of her quarrel with her brothers, the leaders of the Aztecs or Mexicans." Numb. 12: 15.

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* This appears to be an error, since the Indians boasted of having belonged to the same race as Quetzalcoatl, that is, derived from the Patriarch Shem."

Thus we have remarkable testimonies, in many instances from unwilling witnesses, that the ancient inhabitants of this land had distinct, and in some cases very correct traditions of "the war in heaven, the fall of Lucifer, the creation of the world, the transgression of Eve, the Noachian Deluge, the ark and its contents, the incident of the dove, Noah's lapse from sobriety, the sin of Ham, the building of Babel, the confusion of tongues, the ten plages of Egypt, the exodus of the Israelites, the rebellion of Miriam, the gift of manna from heaven, the water that gushed from the rock when struck by Moses."

We have already seen that the natives believed that America was peopled by a colony led by God from the Tower of Babel. Clavigero gives another tradition on this point. He says the Chiapanese Indians had a manuscript in which it was written, "that a person named Votan was present at the building in order to mount to heaven, and that then every people received the various languages." This Votan became the leader of the people who came to America; in some traditions he is represented as being the grandson of Noah. How remarkably this tallies with the Book of Mormon account of the coming of the Jaredites, those acquainted with this sacred record can best judge.

Some have objected to both the tradition and the statements in the Book of Ether regarding the migration of the Jaredites, on the ground that there were no ships in those days to make such voyages. That America must then have been colonized, is argued by Dr. Lowry in this wise: "Moses tells us that about that period the Lord scattered the people abroad upon the face of the *whole* earth. (Gen. 11: 8, 9.) America, then, according to this portion of sacred history, was at that time re-occupied by man; for the writer could not have meant by all the earth, only one half of it." And Josephus, in his Antiquities,* makes the direct statement: "There were some also who *passed over the sea in ships*, and inhabited the islands." So the tradition and the record are sustained by both the Bible and by Josephus.

We also find a correct tradition of the coming of the Nephites. Fernando Montesinos, probably the profoundest student of the ancient history of Peru, says that "that nation was originated by a people led *by four brothers, the youngest of these brothers assumed supreme authority, and became the first of a long line of sovereigns.*"† This is exactly the statement of the Book of Mormon, but given from the Lamanite standpoint.

We now come to the earthly life of the Redeemer, and find in the various traditions of the natives relating thereto some very pleasing surprises. Under one name or another, we are told that he was born of a virgin who, before his birth, was visited by an angel; we learn of his passion and death, of the great darkness and convulsions of nature that took place at His crucifixion, of His descent into the world of spirits, of the resurrection of many at the time of His arising, of His visit to their fathers, His ministry in their midst, and the miracles and great work He then

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* Book I, chap. 5.

† Jacob 1: 9-12.

performed. Some of these, as given by the Spanish historians, we will now present.

The knowledge of the visit of the angel Gabriel to the Virgin Mary is plainly shown in the writings of Torquemeda, who endeavors to attribute it to a visitation devised by the devil. Such was his usual argument, when he could get round a matter in no other way. He writes: "When it appeared good to him, despatched the heavenly ambassador to announce to the virgin that she should be the mother of the eternal word; and again * * "the father of lies, who falsified and counterfeited in their false God Citematonatli and his ambassador to that virgin."*

What can be more remarkable than the following statement, touching the knowledge of the races of Yucatan, regarding the passion and death of the Savior, and the subsequent descent of the Holy Ghost. "Las Casas, bishop of Chiapa, relates in his apology, which is in Mss., in the convent of St. Dominic, that when he passed through the kingdom of Yucatan, he found there a respectable ecclesiastic, of mature age; he charged him to proceed into the interior of their country, giving him a certain plan of instruction, in order to preach to them: at the end of a year, thus he wrote to the bishop—he had met with a principal lord, who informed him that they believed in God, who resided in heaven, even the Father, the Son, and the Holy Spirit. The Father was named Yeona,† the Son Bahab,‡ who was born of a virgin, named Chibirias, and that of the Holy Spirit was called Enoch.§ Bahab, the Son, they said, was put to death by Eppuro, who scourged Him, and put on his head a crown of thorns, and placed Him with His arms stretched upon a beam of wood, and that on the third day He came to life, and ascended into heaven, where He is with the Father; that immediately after the Enoch came in His place as a merchant, bringing precious merchandise, filling those who would with gifts and graces, abundant and divine."‖

Other statements are equally interesting. One historian writes**: "The virgin is represented by the Indian paintings, of whom the great Prophet should be born, and that His own people would reject and meditate evil against him, and would put him to death; accordingly he is represented in the paintings with his hands and feet tied to the tree."†† "The manner

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* The Mexican Deity, was, to their belief, born of a virgin, a native of the city of Tulan, who, being a devout person, and engaged in sweeping the altar in the Temple, perceived a ball of feathers falling through the air, which, having taken up and placed in her girdle, she became pregnant."—*Mexican Antiquities.*

† Yeona, apparently originally Yehovah. This change corroborates the Book of Mormon; for, when Lamanite names are given therein, the predominance of the letter n is quite marked. For instance, rabbanah, (from abba, father), powerful or great king, and the names of Lamoni, Lehonti, Ani-Anti, Antiomno, Middoni, etc.

‡ Bah-ab (abba), this is almost pure Hebrew, son—father; son of the father.

§ Enoch; this people had no letter r in their language, or the word would be identical with the Hebrew (ruach), spirit.

‖ "Antiquities of Mexico."

** "Monarquia Indiana."

†† In the Borgian Ms., (plate 72) Quetzalcoatl is painted in the attitude of a person crucified, with the impression of nails in his hands and feet, but not actually upon a cross.

in which he returned to life again, and ascended to heaven was likewise painted. The Dominican fathers said they had found these things among some Indians, who inhabited the coasts of the South Seas, who stated they had received the traditions from their ancestors.

"It is singular that the Mexicans should have viewed Quetzalcoatl in the light of 'God and man,'—of a Father and a Son—of the Creator of the world, and of him by whom the world was finally doomed to be destroyed, since it is hard to reconcile such conflicting notions with each other. That they did so will appear from passages extracted from the sixth book of Sahagun's history of New Spain."*

We may now turn to the traditions of Christ's visit to the Nephites: Rosales declares† "that the inhabitants of this extreme southern portion of America, situated at the distance of so many thousand miles from New Spain, and who did not employ paintings to record events, accounted for their knowledge of some doctrines of Christianity by saying, that in former times they had heard their fathers say, a wonderful man had come to that country, wearing a long beard, with shoes and a mantle such as the Mexicans carry on their shoulders, who performed many miracles, cured the sick with water, caused it to rain that their crops of grain might grow, kindled fire at a breath, healing the sick, and giving sight to the blind;‡ and that he spoke with as much propriety and elegance in the language of their country, as if he had always resided in it, addressing them in words very sweet and new to them, telling them that the Creator of the universe resided in the highest place of heaven, and that many men and women resplendent as the sun dwelt with Him."

Don Alonza Ercilla§ says, in his "History of Chili," "The religious belief of the Araucanians‖ is sublime. They acknowledge a Supreme Being, whom they denominate by a word expressive of Supreme Essence. They also call Him the Spirit of Heaven—the Great Life—the Thunderer—the Omnipotent—the Eternal—the Infinite. The government of this glorious Creator is the prototype of their polity. They are all agreed in the immortality of the soul, this animating and consolatory truth is deeply rooted and innate with them. They hold that man is formed of two substances essentially different—the corruptible body and the incorruptible and eternal spirit. They have a tradition that the earth was covered with water, yet not destroyed, and that the same earth shall be covered with fire but not destroyed. There shall be great signs before the end, etc."

We have in these traditions multiplied testimonies that the Indians were acquainted with the facts related in the Book of Mormon. That book, in the record of the prophecies of the ancient Nephite servants of God, gives many details of the earthly life of our Lord in Palestine. Undoubtedly,

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* "The Ten Tribes," Simon.

† "The history of Chili."

‡ III Nephi 17: 6-10.

§ Ercilla, Alonzo de, born in Madrid, 1533; died 1594. A Spanish soldier and poet. He spent from 1554 to 1562 in Chili.

‖ An exceedingly warlike tribe of Southern Chili.

when He visited this people He recounted to them as fulfilled, the incidents in His life which these prophets had foretold. So we find that the Lamanites of the 15th century still had a recollection that the Savior was born of a virgin; that before His birth an angel visited her; that He was ill-treated in the house of His friends; that He was scourged and crowned with thorns; that He was put to death by crucifixion; that most fearful convulsions of nature occurred on this continent at the time of His death; that He arose again from the dead; that at His resurrection many others of the dead also arose; that after His death the Holy Ghost descended on the disciples; that He visited the Nephites; that when with them He healed their sick and did many wonderful works; that His ministry here was full of love and kindness; that He promised that He would again return in a later age.

That the natives were not only acquainted with the contents of the Book of Mormon, but that the Mexicans had translated it, or, at least, parts of it into their picture writings is shown by a portion of one of the old Aztec charts. Here, the dream of Lehi (I Nephi ch. 8) is clearly shown. We have the tree of life with its twelve branches and the rod of iron leading thereto. Under the tree Lehi is seated inviting his family to partake of the fruit. Three (Nephi, Sam and Sariah) do so, while two (Laman and Lemuel) do not. Could any testimony be stronger than this?

GEO. REYNOLDS.

[TO BE CONTINUED.]

THE STUBBORN OTHER FOLK.

COLONEL PAGE, who commanded a Pennsylvania regiment in the Civil War, often used to tell laughingly his first experience in marching the raw men who had enlisted for the War of the Rebellion. He was given command of a company, and, after some preparatory drill, led them down a street in Philadelphia. They marched as well as could be expected for several blocks, when suddenly from the ranks rang out a loud "Halt."

The men wavered and then came to a full stop.

"Who gave that order?" thundered the enraged captain.

"Potts, sir! Potts!" a dozen voices called out, and every eye turned on Potts, a stout German, a butcher by trade.

"What do you mean Sir by giving that order?" demanded the captain.

"Well, sir, I've been trying for two blocks to get this company to keep step with me, and they wouldn't do it. So I stopped them to begin all over again."

Colonel Page's anecdote suggests the story of the old Scotchwoman who called on her minister to say that she and her brother John had decided that all the members of the Scottish kirk believed false doctrine and would be lost, and that John and she would in future worship at home by themselves.

"I am very glad," said the minister dryly, "that there are two of you who are all right and will be saved."

"Aweel, I'm no saying!" said Jean, shaking her head. "Times I hae ma doots o' John."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JUNE 24, 1897.

THE LESSON OF CHILD-LIFE.

THE difficulties a child has to encounter and surmount are far greater and more numerous than those of adults. He begins life as a most helpless creature; he cannot walk nor speak, nor perform any intelligently directed physical or mental exertion, and yet at a very early stage of his mortal existence he undertakes to walk and speak, and to master several other common arts, with the utmost confidence. He may fail a thousand times in his efforts, but he never gets discouraged.

A young child displays more courage than a man in attempting and accomplishing seeming impossibilities. Nothing will daunt a child, what he sees others do he believes he can do just as well. He will make the attempt with a full assurance of success, and will never give up until he does succeed.

The reason why a child succeeds so well is because he is continually trying and thus gaining practice. He is not sensitive about mistakes. Failures do not discourage him; in fact, every effort is looked upon by him as a success, and by it he is encouraged to continue; and by constant effort actual success is eventually attained.

But when a child has reached maturity and has left his school and his studies and has followed a regular routine of labor for a few years he finds it more difficult to undertake new studies or occupations. He becomes so keenly conscious of the possibility of making mistakes that he is afraid to attempt the accomplishment of new feats, and when he does make an effort it is often only in a half-hearted manner. Being so cautious to guard against failure he will not venture freely and boldly as he did in his younger years.

It appears that there is a natural tendency with man when he arrives at mature years and has worked into a regular routine of pursuit, to evade difficulties rather than to master them. The older one grows the more inclined he is to shrink from accepting or assuming dissagreeable or difficult obligations or duties; and those that are inevitable and cannot be altogether avoided are postponed as long as possible, and then at last met with dread and apprehension of failure.

There are some men, however, who do not forget the lesson of child-life. They retain that faith and confidence possessed in youth, and like children, take pleasure in attempting to perform new feats or to conquer new difficulties. The greater the obstacles they find in their way the more determined they are to resist them. The triumph to be achieved by overcoming difficul-

ties encourages them to make repeated efforts, no matter how often they fail.

Failure to succeed, in the case of adults is too often the result of a failure to try. Before making an attempt they take into consideration what there is to accomplish, and then estimate the ability they possess and draw the conclusion that it is impossible to succeed. By thus reasoning out in advance the result of their efforts they fail to take into account the increased confidence and ability they will derive from the experience they gain by making an attempt at performing the work they have in mind, consequently are frequently in error in their deductions. Children do not do this. Their reasoning faculties are undeveloped. They have no way of forming conclusions regarding their own abilities except by testing them, and hence they do not hesitate about trying.

It is a mistake for one to conclude that his time for study is at an end when he reaches the age of manhood and settles down to some regular occupation. It is a mistake also for one who has done this to think that it is impossible for him to begin again to study and qualify himself for a different pursuit. Missionaries who are new in the field should not feel discouraged because they lack the qualifications they would like to possess. Experiences of the past have proven that with a determined effort, and the help of the Lord which every humble, prayerful Elder receives, a fair degree of success will attend the efforts of everyone laboring in the missionary field. He may meet with many failures, but it must be remembered that "success is the result of a succession of failures." E. F. P.

CREDITABLE FEATURES OF THE JUBILEE PARADE.

It is needless to announce that the sixtieth anniversary of Queen Victoria's reign was celebrated on Tuesday the 22nd inst. The principal procession, the one in which the queen and the royal family took part—was in London. It is too late to describe the grandeur displayed upon the occasion, as that has already been made known the world over by means of telegraphic communication. But some features that made the pageant such a great success are worthy of particularising. The punctuality observed in starting as announced and the excellent order maintained, not only among those who took part but also with the myriads who witnessed the parade along the route, were very creditable features of the celebration in the great metropolis. And what was most remarkable was the entire absence of fatalities. So far as yet known no one was killed during the day, and most of the accidents that happened along the line were of a trifling character. The precautions taken to avoid accidents were highly commendable, and those who directed the management of the whole proceeding of the eventful day are deserving of credit for the successful manner in which they carried out their plans.

The half-yearly Conference of the Latter-day Saints in the Netherlands Mission was held in Rotterdam on Sunday, June 6, 1897. The statistical report for the six months ending May 31, showed among other items the

following: Number of Missionaries from Zion, 17; Local Priesthood: Elders, 30; Priests, 27; Teachers, 39; Deacons, 26; members, 724; children under eight years, 262; total, 1108; baptisms during the six months, 75.

THE Latter-day Saints' Choir in Birmingham is deserving of public mention. The singing at the conference held in Birmingham on the 13th inst. was a very interesting and pleasing feature of the services. Under the leadership of Brother Salt, the choir, composed of some twenty members, rendered a number of anthems and hymns in a highly creditable manner.

ARRIVALS.—The following named missionaries and visitors from Utah arrived in Liverpool June 23, 1897, per American Line steamer *Waesland:* Dr. James E. Talmage, Salt Lake City; L. M. Christiansen, Spring City; C. W. Peterson, A. L. Larson, Ephraim; John Hansen, Riverton; Mary Pexton, Nephi. Elder Talmage is on a business mission of a scientific character. He will spend some weeks in England and then proceed to St. Petersburg, Russia, to join a company of scientists in an expedition to the Ural Mountains. Elders Christiansen, Peterson and Hansen are missionaries to Scandinavia, the latter on genealogical business; Elder Larson is for the Swiss and German Mission, and Sister Pexton is a visitor on her way to Sweden.

WELSH CONFERENCE NOTICE.—The Welsh Conference will be held at Cardiff, July 4, 1897. The morning meeting will be at 188 Cathays Terrace in the Latter-day Saints' Mission Hall, commencing at 10:30 a.m.; at 2:30 and 6:30 p.m., meetings will be held in the Colonial Hall.

AN EARLY UTAH PIONEER.

THOSE who have charge of the arrangements for the Pioneer Jubilee Celebration to be held in Salt Lake City, July 20-24, of the present year, are making efforts to find all the living pioneers of Utah, and to invite them to participate in the celebration. Among those who have reported themselves as early dwellers in Utah is one James Baker, of Dixon, Wyoming, who visited Utah before the advent of the home-seeking band of pioneers. On May 19, he wrote the following letter to the Jubilee Commission:

"Your letter and blanks are at hand, but I have been in such a poor state of health that I never had the power or disposition to do anything at all. But I will now try to tell you what I can remember of the country. I first came into the mountains in 1837 with the American Fur Company, but did not get into the Utah Valley until 1841, when I came in from Montana with forty other men and seven Shoshone Indians. We came from Bear River to Weaver Fork and from there went to Provo, which was all covered with sunflowers, on which the Indians used to get seeds and eat them with grass-hoppers. They were pretty poor Indians. They were Utes, but talked Shoshone, and when the Shoshones or the Utes went to war they would not kill these Indians.

"At this time we were on our way to Arizona to hunt beaver. But while camped at Provo we had a little racket with the Indians which

nearly ended in a fight with them, all on account of a gun. We came back from Arizona the next spring, '42, and saw the same Indians when again camped on the Provo. They saw us and thought that we were going to pitch into them and they ran off. Old 'Peg Leg' Smith was in charge of our company and we went by the way of Henry's Fork and then to the Wind River country. The next time I went there was with Miles Goodyear as partner in the Indian trade in the year 1847. The Mormons came into the country the same summer, along in July. Miles Goodyear sold his things, horses, cattle and grant to Captain Brown. We had our headquarters on Weaver's Fork. In 1848 when I and Miles divided up on the Sevier, Miles and Andy Goodyear went to California and I went through by Salt Lake City and Weaver's Fork to Fort Bridger.

"After this, a petition was sent up by the Mormons to Fort Bridger, to get signers for a delegate to send to Washington. The man's name was, I think, Babbitt. This petition was for a territory named Deseret but afterwards changed. The petition was signed by about eighteen or twenty mountaineers, and Old Lewis Vasques signed his name as did also Lewis Vasques, Jr. Old Vasques had a little child and he signed his name 'Jr.' I also signed my name and some of the French boys also signed the petition. There were eighteen or twenty of us. It was admitted a territory but named Utah. In the year 1848 I think Joshua Terry came up and went to work for John Bridger and Vasques, and worked for a couple of years when he quit, and then Joshua and I went trading around with the Indians for about five years and I got pretty well acquainted with Joshua. Then he went down to Salt Lake City. He and I were chums as you can see for a long while. I have seen him occasionally since then.

"I am sorry I cannot attend your celebration as I would probably renew a great many acquaintances of old times gone by."

THE TEMPERANCE CAUSE.

PROFESSOR NYDAHL of the Augsburg seminary has recently issued a little book containing data about the temperance movement all over the world. It will be of interest to all engaged in the war on the liquor traffic.

The originator of the temperance movement is Dr. Benjamin Rush, born at Bristol, near Philadelphia, on Christmas eve, 1745. In 1785 he published a treatise on the effects of alcohol liquors on the human system. The United States is the cradle of the temperance movement, and the pamphlet of Dr. Rush is the starting point. The first society against drink was formed by a few farmers at Litchfield, Connecticut, in 1789. It attracted some attention but did not extend its influence very far. Another temperance society was organized in Moreau, Saratoga County, New York, in 1808. Other societies were formed a few years later in Massachusetts and New York and in 1834 the movement had spread to twenty-one states. There were over 5,000 associations with about a million members.

The warfare had not at this time spread to all intoxicating drinks, and it was found that while the importation of the stronger liquors diminished

from 5,774,774 gallons in 1824 to 2,810,140 gallons in 1833, the consumption of wine and cider had more than doubled. This suggested the necessity of total abstinence, and in 1836 the national convention at Saratoga decided that the pledge should refer to all intoxicants.

Concerning the origin of the word "teetotalers," Professor Nydahl says that Pastor Jewell, secretary of the temperance society at Hector, N. Y., in 1827, conceived the idea of putting the letter T before the names in his records of all those that had signed the pledge, and that these after this were known as "T-totalers."

Ireland is mentioned as the country where the temperance movement was very early introduced. Jeffery Sedwards founded a society in Skibberen, Wexford County, in 1817, but the real apostle of temperance in that country was the Catholic priest Father Matthew. In 1840, through his efforts, about half the population of Ireland had signed the pledge. He died in 1856, and since that time no special efforts have been made for the cause in that country.

In Scotland the first temperance society was founded in Greenock by Judge John Dunlop, in October, 1829. In the year 1850 there were in Scotland 250 societies with 90,000 members.

The movement reached England in 1830. Mr. Henry Forbes from Bradford, who had attended a meeting in Glasgow, founded a society that year, the 2nd of February, and at the end of the year there were eighty societies with 10,000 members. In England, too, there is a tradition as to the origin of the word "tee-total." A certain Mr. Richard, who suffered from stammering, once said at a meeting: "From this time on, I will devote myself to t-t-t-totalism," and his audience adopted the new term. At present there are in England between five and six million teetotalers.

In Norway the temperance reform has gained many friends in later years. In 1842 the Storting by law prohibited the manufacture, importation and sale of intoxicants, but the law was refused royal sanction. In 1845 a society was formed by R. N. Andresen.

In Sweden, the first temperance society was formed in Vexio, April 24, 1819, by some of the students. There are now 200,000 members in the various societies.

In Denmark the first temperance society was formed in 1840. Iceland has 4,000 members pledged to abstain from intoxicants.

In Germany and Switzerland but little has been done for the temperance cause, and the same is said of Holland and Belgium. A temperance society in France has 400,000 members, but these are not teetotalers. Russia and Finland have but few temperance people.

Spain is said to be the most sober land in Europe. Italy, Greece and Turkey are nearly as free from the vice of drunkenness as Spain. In Austria, on the contrary, the vice is almost general.

The drinking habit was hardly known in Africa and Asia before the advent of civilization. Mexico, Central and South America were originally sober countries, but contact with Europeans has changed their conditions there, and temperance work is almost unknown.

After this review of the warfare against intoxicants Professor Nydahl's

closing statistics are rather disappointing. According to him, the United States, the cradle of the movement and the foremost country in the ranks for morality, still spends more every year for liquor than for the necessities of life and for education. These are the figures:

The United States yearly spends for the conversion of pagans, $5,000,000; for brick and building purposes, $85,000,000; for potatoes, $110,000,000; for churches, $125,000,000; for schools, $165,000,000; for silk, $165,000,000; for furniture, $175,000,000; for sugar and molasses, $225,000,000; for woolen goods, $250,000,000; for shoes, $335,000,000; for flour, $345,000,000; for books and papers, $370,000,000; for cotton goods, $380,000,000; for lumber, $495,000,000; for tobacco, $515,000,000; for iron and steel, $560,000,000; for meat, $850,000,000, and for intoxicants, $1,110,000,000.

WATER DRINKING.

STRANGE ideas concerning food and drink have possessed people's minds at different times in the world's history. Articles of food that once were popular are not used to-day. Articles that are deemed very healthful now were either unknown in former times or were not used. At the present time in various countries on the continent of Europe, water is not regarded as a proper beverage. In parts of Germany and in other parts of Europe, if a person asks for water to drink, he is looked upon with surprise, and his request is thought to be a very strange one. There have been cases of Latter-day Saints who have embraced the Gospel in foreign lands who have told the Elders that the only time they ever tasted water was when they partook of the Sacrament. This may sound very strange to Americans, and yet there are many places in this country where if a person drinks water at his meals instead of tea or coffee he attracts notice. In the sixteenth and seventeenth centuries water was in no favor as a beverage in England. The medical testimony three hundred years ago in that country was against water drinking. Few writers could be found who would say a good word for it. Sir Thomas Elyot in his "Rules of Health," 1541, said of the Cornishmen that "There are many of the poorer sort which never, or very seldom, drink any other drink (than water) who are notwithstanding strong of body and live well until they be of great age." This statement by this writer was quoted as a very curious instance, for it was contrary to the general opinion that people could drink water as a beverage and still remain healthy.

Another writer, Thomas Cogan, a medical school-master and a man of some fame at Manchester, in his "Haven of Health," 1589, designed for the use of students, says that he "knew some who drank cold water at night or fasting in the morning without hurt." Dr. James Hart, writing about fifty years later, could even claim among his acquaintances "some honorable and worshipful ladies who drink little other drink (than water) and yet enjoy more perfect health than most of them that drink of the strongest."

Notwithstanding what Sir Thomas Elyot said of the Cornishmen, he felt very certain "that there be in water causes of divers diseases, as of